

THE

Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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CONSECRATION.

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.—*Psalms* xxiv. 1.

Sacred history opens with the declaration of the inspired penman:—"In the beginning God created the heaven and the earth." We are also informed that He made it to bring forth fruit and herbs of every kind. The beasts of the field and the inhabitants of the sea are the works of His hand; and last of all came forth man, in the similitude of his Maker—"In the image of God created He him; male and female created He them."

In receiving their life and being from the Creator, mankind became His debtors to that amount. But the sum of man's indebtedness to Him is not to be told by the figures of a primitive creation. Though the love, munificence, and majesty of God are even there written in characters whose big meaning the most gigantic human mind cannot grasp, and though the weight of man's obligations to Him in receiving the invaluable gifts of life, with all his fine and wonderful faculties of spiritual and bodily organization, and the dominion and lordship of the whole earth, is enough to bow the proudest of earth into dust, yet the primitive creation is only the first item of the great sum. At every step which we take from this point that sum assumes a form more compound; higher proportions are added to it, and every act of God, in blessing and sustaining those whom He has created, strengthens

His claim upon them, and makes them, if possible, more fully His.

Not only is man dependant upon the Almighty for his birth, but the faintest breath of his nostrils, every pulse of his heart, and the sustenance of his body, whether derived from fruit, herb, grain, or flesh, all come from the same bountiful hand from whom he received being. By Him was the economy of nature originated, and by Him it is continued. The whole machinery of the world is moved by His Spirit, and by it the earth brings forth—producing all the necessities and luxuries for the support of life and the delight of the senses. We live and move by the will and according to the wise arrangement of Him who feeds the raven and takes account of the sparrow. But men in their ingratitude forget their God, and in their pride overlook their complete dependence. They point to their cities, railroads, telegraphs, ships, store-houses, &c., with self complacency; they look on their rich fields of corn as the full ears wave in the summer breeze, appearing like nuggets of gold, and with thoughtless vanity boast, "These are the embodied ideals of our brains and the works of our hands, and this ripe harvest is the fruit of our labour. In their imaginary greatness and independence their Creator is hid from their eyes, and they fancy how much the universe is

indebted to them, and how tangible is their right to possess the earth, and use the riches which are hid in its bowels.

Man is continually unlocking the flood-gates of corruption, and vitiating the pure stream which flows from the fountain of goodness. From false religious and political systems, and from scientific inventions, turned to evil purposes, come a world of sorrow and woe. God said, "let there be light," and the earth was filled with the reflection of His own glory; but man has drawn a veil of darkness over it, and when a ray of original brightness crosses his benighted path, to make life endurable, that ray comes from Him who opened the primeval morn. He who gave to us our being also gives strength and fatness to the land; and causes vegetation to blossom and the sun to ripen it. He illuminates our path as we prosecute our daily labours, and inspires us to unlock the treasure-mines of the earth. He it was that hid those treasures there and compounded the elements which form the basis of chemistry; He also wrote in space those characters which furnish food for the study of the astronomer, constructed the anatomy of man, and organized the physical body of the world. It is His beautiful construction of nature—His chemistry, architecture and mechanics, that are continually giving us hints enticing us with their secrets, and charming the heart and intellect with a revelation of their wonderful mysteries. Let God and His Spirit be withdrawn from creation, and with a tremendous crash it would rush again into chaos and break into pieces all organized being. How true therefore is the saying of the Psalmist—"The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

We do not for a moment suppose that any professor of religion will in plain language oppose our views on this matter, or deny the justness of the inspired words of David. We believe that all Christendom will *formally* subscribe to the claims of God upon that which He has created and still sustains. Indeed, if severely pressed home upon them, we doubt if many of any class of men would have the hardihood to altogether deny those claims and the solidness of our position. But that acknowledgment would amount only to words. It has ever meant but little when made by the ungodly, nor does any body pay much attention to it when spoken

by the Christian world of the present day. The fact is, the nations serve God with their tongues, and honour Him with their lips, but their hearts are far from Him. Their words are those of believers, but their lives are those of Atheists. Men live as though there was no God; they have altogether forgotten Him; and oftentimes, both in theory and practice, he who is called Atheist better deserves the name of Theist than those who profess to serve Him.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." But where is the Christian nation whose society and institutions give an honest and tangible embodiment to this truth? Out of the Church of Latter Day Saints, where are there a people whose whole lives are devoted to the glory of God, whose time, talents, energy, wealth, persons, and families, are all consecrated to the glory of His name, and for the ushering in of the great millennium—the universal reign of Christ upon the earth? Indeed, where is the nation whose past history, present existence, systems, and religions, stand as a monument—a living testimony that its acceptance of the doctrine which David taught is any other than half-hearted, spurious, and hypocritical? There is not one of them who dare say that it is practically consecrated to the glory of God; or who has even begun to travel in that direction.

We do not doubt that there are some few individuals among every sect who are whole-hearted in their profession of this truth; and who to the best of their knowledge and strength, do really live to the honour of their Creator and for the good of mankind. But these are few, few indeed. It is true there are plenty of forms of godliness and articles of faith; plenty of chapel-going, church-building, praying, preaching, and canting. But what does all this amount to? Who can conscientiously say that such nothingness is a fair acknowledgment and discharge of man's obligations to his Maker: that is so far as we can pay a debt of boundless love and blessing which is ever accumulating? Who will say that this is a fulfilment of the duty which the human family owes to their Heavenly Father, Preserver, and Saviour.

Instead of the churches of sectarian Christendom being consecrated with all their possessions, wealth, and influence, to

the glory of God, and for the salvation and good of mankind, the people have to consecrate millions of their money yearly to support them; and there are few who would undertake to prove that these have given an equivalent of good to mankind or service to God for the immense worldly endowments which they have received. Suppose every movement of these churches and the official acts of their ministers tended directly to good, yet, even by the common standard of business transactions, their craft has been insolvent a thousand times. The most sordid, mercenary men of the world would scarcely have the conscience to receive such immense wages for so few and worthless labours, as the servants of these churches have given to their duped employers—the people. Indeed, judging them as we would a banking firm, a great commercial house, an insurance society, or a company of railway speculators, these bastard Christian organizations would by common consent be denounced as huge impostures; and bishops, clergy, and dissenting ministers, would have to take their places as felons along with those gigantic banking swindlers of recent and general notoriety. Going no farther back than the dawn of Protestantism in England, its so called religious societies have many times consumed the whole produce and riches of this princely land—this nation of merchants and almost boundless wealth. And for what purpose have all the millions gone which these vampires have sucked from the heart of this country? Has it not been to enrich an apostate Priesthood, to weave the web of their craft, and to adorn mystic Babylon with the robes of grandeur, and the bewitching garments of an harlot; not used to beautify the sanctuary for the presence of the Lord, but to seduce the nation and to make it drunk with the wine of the fornication of the great whore?

It is an incontrovertable fact that civilization, development, education, and every movement tending to the elevation of mankind, and therefore indirectly to the glory of God, instead of having come from any of the established churches of apostate Christendom, or from any of their sectional branches, have originated among the lay members of society. It is true that something of this is due to the protest of religious reformers, such as Luther, Wesley, and others, against the prevailing corruptions of established churches; but

the good which has resulted from this source is of a negative and not of a positive nature—from the exposure of corruptions and the breaking of the chains of priestcraft, and not from the introduction of any genuine system of civilization or religion. Indeed, since the apostasy from ancient Christianity, as it came in purity by the teachings of its great master, and by the power of the Holy Ghost, human development has ever come in contact with all the established and dissenting churches which men have built up in the interim of that long night of spiritual darkness, and it has in turn been sternly opposed by them and their ministers. If any good has come from this source, it has been through men acting from their humanity, their love of truth and science, and in the character of reformers. But whenever those churches have stood in the quality of organizations and interpreters of a perfect theology, they have assumed a mission which did not belong to them, for at the best they are but the representatives of states of transition. So true is this that those very sections who have protested against the parent, because of its corruption and enmity to God and man, have in their turn been protested against by their offspring for the very same reason. Thus it appears, as before observed, that the good which has come from that source has been of a negative nature—the breaking of strong chains and the introduction of systems more compatible with the spiritual development of man than those protested against. Many sterling whole-hearted men have engaged in these works of transitory reformation, and so even have tyrants and bad men. The one class have tended to weaken priestcraft by their virtues, and the other by their tyrannies and evil passions have assisted in breaking down old barriers, and thus a way has been opened for further improvement and greater liberty. In no other sense than this can it be admitted that sectarian Christianity has tended either to the good of mankind or to the glory of God, neither have professors of religion been as organized bodies consecrated to these ends. Individuals have unquestionably served God to the best of their knowledge and privileges, and with full purpose of heart have devoted their lives to benefit their fellows; but the professions and claims of any of the sects to have thus done are

hypocritical, and indeed are a mockery both to God and man.

No genuine and direct movement for the elevation of mankind has ever come from apostate churches. The good from that source has been of a negative character, and has come in an indirect manner. The Re-formations, which have from time to time taken place in the religious world, have been like those movements which society make for the correction of criminals rather than for the education of its uncommitted members. Those whom the world call Reformers have been merely pioneers of that civilization which tends directly to the glory of God and the salvation of man.

It is evident that society has received but very little benefit from the intrinsic value and operations of any of those systems and churches which have been—though most unworthily—called Christian. Is it to them that the nations owe their science, commerce, knowledge, enlightenment, and greatness? No, every one of common information knows that in them the philosopher, the reformer, and the man of enterprise and discovery, have met deadly foes—similar to those which Christ and his apostles met in the Pharisees of old. This is perfectly consistent, for false religions and priestcraft will ever be opposed to truth and development, no matter whether they come embodied in the Gospel of salvation, in wholesome education, commerce, manufacture, enterprise, or science. It is neither the sects nor their ministers who take the lead in bestowing upon mankind the positive blessings. It is not they who bridge the mighty ocean with ships, extend the arena of the known world, and link nations together in something like a common family, thus indirectly working out and preparing the way for the removal of the confusion and scattering of Babel.

It is not they who girdle the earth with railroads, run veins of electric wires through seas and continents, build manufactories, and invent machinery, which perhaps God will use in removing the curse—"Man shall live by the sweat of his brow." It is not to them that the nations owe their glory, their education, improvements, or any liberal institutions which they possess. All this is due to secular government and private enterprise.

It is true that many professors of religion engage in these movements, but then

it is in their lay character. They do it as merchants, votaries of science, artisans, and politicians; and, as before observed, when labouring in these directions they find their own religious systems and priests oftentimes their enemies. Moreover, society owes more of its science, enterprise, wealth, and greatness, to what is called the world, than to any of the members and priests of sectarian churches; and it is also a stubborn fact that science, reform, enterprise of every kind, and all philanthropic movements, find most of their disciples and true friends among deists, atheists, secularists, and the many different shades of heterodox thinkers. This is generally realized more or less; but the most pious and silly endeavour to persuade themselves that religion is too spiritual to mix with and bring forth earthly good; and it would seem they imagine that evangelical alliances, Bible and tract societies, class, prayer, and preaching meetings, and certain feelings, views, and forms of expression to be the ultimatum of Christian life, and the sum and substance of the Gospel. These considerations remind us that the Prophet Joseph in a vision beheld that the glory of the moon was in the economy of salvation allotted for the honourable of the earth, while the lesser portion in the scale of exaltation is prepared for sectarian religionists.

The very existence of secular government and private enterprise is a proof that, although society pay their priests well, and profess much religion, the people do not in reality feel that their creeds and ministers tell much either to the glory of God or the elevation of mankind, for while they pay and support these they take the practical good of humanity into their own hands. These sectarian churches do not even come up to the world's standard of appreciation of the great truth—"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein;" for while the labours of the latter indirectly tend to the glory of God and the good of man, the former as churches and priests do not, neither would many like to see the earth and its inhabitants what they would be had these held undivided sway.

There is in man a spirit—the inspiration of the Almighty. He has planted in the soul a thirst for excellence—an irresistible impulse to progress. He moves upon the mind to interrogate nature for her

secrets and to adorn and beautify the earth. In their development the people call authoritatively to their rulers for reform and wrest their liberties, from the hands of tyrants, and God in His infinite wisdom and goodness gives all things a direction for His own glory, and for the exaltation of the children of men. Nevertheless how few there are who of their own free-will are consecrated to the honour of their Maker, Preserver, and Redeemer. How few do their works in the name of the Lord, and practically acknowledge the vast debt which they owe to Him.

The merchant stands simply in the character of a merchant, the artisan acts in the name of himself or of his craft, the man of science reveals his knowledge as a scientific man, and not as a servant of God; the legislator administers by the voice of the people, or by the right of hereditary descent; kings wield sceptres placed in their hands by invasion and conquest, and sit on thrones established in blood and tears; nobles inherit wealth and lands from warrior fathers, who gained them by sword and rapine. None act in the name of the Lord, none are living wholly consecrated to His glory, among all the kingdoms of the earth, except in that one which He Himself has established in these last days, and even its subjects are only just beginning to travel in that direction. Where is the nation whose lands, cities, railroads, ships, wealth, and science are all laid on the altar of consecration? The great hold lands and possessions by the sanction and gift of human authority, and kings and nobles possess inheritances of blood, but where are they who hold title deeds from the King of the Universe.

Men live as though they were their own creators, or had purchased from the

Almighty "the earth and the fulness thereof." Mankind do not consecrate themselves to their Maker and preserver; neither does any one profess that such is the case. The fact is, society is practically atheistic, rulers and subjects, priests and people. Men live to themselves and not to the glory of God.

Brethren—Latter-day Saints, we must consecrate ourselves—our lives, energies, wealth, talents, wives, families, and all that we are or have unto Him who has thrice purchased us—by creation, by preservation, and by the blood of His Only Begotten. Let no one deceive you, neither deceive yourselves in this matter; consecration is the order of a celestial kingdom. He who is not prepared to abide this law, whose soul is not thus enlarged by the Spirit of the Almighty, has need to seek earnestly for wisdom and power from the Holy Ghost, to enable him to be equal to the race set before him, and worthy of the inheritance and exaltation prepared for the sons and daughters of God. Unless he does this, without fear and trembling at the thought of laying himself with his all upon the altar, as an offering unto the Father of Saints, he had better step aside and become a candidate for a lower glory, lest, at beholding the height for which the righteous aim, he become dizzy and fall to a depth far beneath the point from whence he started. The exaltation to the dignity of Kings and Priests of the Most High is too high a pinnacle for such to reach.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein," and He will have His Saints to practically acknowledge it. *By consecrating themselves wholly and undividedly to Him is the only way by which they can become heirs of God and joint heirs with Christ.*

HISTORY OF JOSEPH SMITH.

(Continued from page 601.)

[August, 1841.]

Saturday, 7th. My youngest brother, Don Carlos Smith, died at his residence in Nauvoo this morning, at twenty minutes past two o'clock, in the 25th year of his

age. He was born 25th March, 1816, was one of the first to receive my testimony, and was ordained to the Priesthood when only 14 years of age. The evening after the plates of the Book of Mormon

were shown to the eight witnesses, a meeting was held, when all the witnesses, as also Don Carlos bore testimony to the truth of the latter-day dispensation. He accompanied father to visit grandfather and relatives in St. Lawrence County, New York, in August, 1830. During that mission he convinced Solomon Humphrey, a licentiate of the Baptist order, of the truth of the work. He was one of the 24 Elders who laid the Corner Stones of the Kirtland Temple. In the fall of 1833, he entered the office of Oliver Cowdery to learn the art of printing. On the 30th July, 1835, he married Agnes Coolbrith, in Kirtland, Ohio. On the 15th January, 1836, he was ordained President of the High Priests' Quorum. He took a mission with Wilber Denton in the spring and summer of 1836, in Pennsylvania and New York. On the commencement of the publication of the Elders' Journal in Kirtland, he took the control of the establishment until the office was destroyed by fire in December, 1837, when, in consequence of persecution he moved his family to New Portage. Early in the spring of 1838 he took a mission through the States of Virginia, Pennsylvania, and Ohio, and raised means to assist his father; and immediately after his return he started to Missouri with his family, in company with father and family, and purchased a farm in Daviess County. On the 26th September he started on a mission to the States of Tennessee and Kentucky, to collect means to buy out the claims and property of the mobbers in Daviess County, Missouri. During his absence, his wife and two little children were driven by the mob from his habitation, and she was compelled to carry her children three miles, through snow three inches deep, and wading through Grand River, which was waist deep, during the inclement weather. He returned about the 25th of December, after a very tedious mission, having travelled 1,500 miles, 650 of which were on foot.

I extract the following from his journal—

On the 30th day of September, 1838, I, in company with George A. Smith, Lorenzo Barnes, and Harrison Sagers went on board the *Kanawha* (which had one wheel broke); the Missouri river was very low, and full of snags and sand bars. General Samuel Lucas and Moses Wilson, of Jackson County, Colonel Thompson, from Platte Purchase,

and many others of the active mobbers were on board, as also General David R. Atchison. On touching at De Witt, on 1st October, for wood, we found about seventy of the brethren, with their families, surrounded by an armed mob of upwards of two hundred. The women and children there were much frightened, expecting it was a boat loaded with mobbers. We would have stopped and assisted them, but being unarmed, we thought it best to fulfil our mission. From this onward the "Mormons" were the only subject of conversation, and nothing was heard but the most bitter imprecations against them. General Wilson related many of his deeds of noble daring in the Jackson mob, one of which was the following—"I went, in company with forty others, to the house of Hiram Page, a Mormon, in Jackson County. We got logs and broke in every door and window at the same instant; and pointing our rifles at the family, we told them, we would be God d—d if we didn't shoot every one of them, if Page did not come out. At that, a tall woman made her appearance, with a child in her arms. I told the boys she was too d—d tall. In a moment the boys stripped her, and found it was Page. I told them to give him a d—d good one. We gave him sixty or seventy blows with hickory withes which we had prepared. Then after pulling the roof off the house, we went to the next d—d Mormon's house, and whipped him in like manner. We continued until we whipped ten or fifteen of the God d—d Mormons, and demolished their houses that night. If the Carroll boys would do that way they might conquer; but it is no use to think of driving them without four or five to one. I wish I could stay, I would help drive the d—d Mormons to hell, Old Joe, and all the rest." At this I looked the General sternly in the face, and told him, that he was neither a republican nor a gentleman, but a SAVAGE, without a single principle of honour, or humanity. "If," said I, "the 'Mormons' have broken the law, let it be strictly executed against them; but such anti-republican and unconstitutional acts as these, related by you, are beneath the brutes." We were upon the hurricane deck, and a large company present were listening to the conversation. While I was speaking, Wilson placed his hand upon his pistol, which was belted under the skirt of his coat; but cousin George stood by his side, watching every move of his hand, and would have knocked him into the river instantly, had he attempted to draw a deadly weapon. But General Atchison saved him the trouble, by saying, "I'll be God d—d to hell, if Smith ain't right." At this, Wilson left the company crest-fallen. In the course of the conversation Wilson said, that the best plan was

to rush into the Mormon settlements, murder the men, make slaves of the children, take possession of the property, and use the women as they pleased.

A gentleman, present from Baltimore, Maryland, said he never was among such a pack of d—d savages before; he had passed through Far West, and saw nothing among the "Mormons" but good order. Then drawing his pistols, he discharged them, and re-loading said, "If God spares my life till I get out of Upper Missouri, I will never be found associating with such devils again."

Shortly after this we were invited to preach on board. Elder Barnes and I preached. The rest of the way we were treated more civilly; but being deck passengers, and having very little money, we suffered much for food.

We continued our journey together through every species of hardship and fatigue, until the 11th of October, when Elders Barnes and H. Sagers left us at Paducah, after our giving them all the money we had, they starting up the Ohio River, and we to visit the Churches in West Tennessee and Kentucky. Soon after this, Julian Moses gave us a five-franc piece, and bade us farewell.

We soon found that the mob spirit was in Kentucky, as well as in Missouri; we preached in a small Branch of the Church in Calloway County, and staid at the house of sister Selah Parker, which was surrounded in the night by about twenty armed men, led by John McCartney, a Campbellite priest, who had sworn to kill the first "Mormon" Elder who should dare to preach in that place. The family were very much terrified. After trying the doors, the mobbers finally went away. We visited a number of small Branches in Tennessee; the brethren generally arranged to be on hand with their money, or lands for exchange in the spring. Brother Samuel West gave us twenty-eight dollars to help defray our travelling expenses. We also received acts of kindness from others, which will never be forgotten.

About this time our minds were seized with an awful foreboding—horror seemed to have laid his grasp upon us—we lay awake night after night for we could not sleep. Our forebodings increased, and we felt sure that all was not right; yet we continued preaching until the Lord showed us that the Saints would be driven from Missouri. We then started home, and, on arriving at Wyatt's Mills, we were told, that if we preached there it would cost us our lives. We had given out an appointment at the house of Mrs. Foster, a wealthy widow. She also advised us to give it up; but, as she had no fears for herself, her property or family, we concluded to fulfil our appointment. The hour of meeting came, and many attended.

George A. preached about an hour: during which time Captain Fitch came in at the head of twelve other mobbers, who had large hickory clubs, and they sat down with their hats on. When George A. took his seat, I arose and addressed them for an hour and a-half, during which time, I told them that I was a patriot—that I was free—that I loved my country—that I loved liberty—that I despised both mobs and mobbers—that no gentleman, or Christian at heart would ever be guilty of such things, or countenance them. Whereupon the mob pulled off their hats, laid down their clubs, and listened with almost breathless attention.

After meeting Mr. Fitch came to us and said that he was ashamed of his conduct, and would never do the like again; that he had been misinformed about us by some religious bigots, and begged of us to forgive him, which we did.

We continued our journey to Columbus, Hickman County, Kentucky, and put up with Captain Robinson, formerly an officer in the army, who treated us very kindly, assuring us that we were welcome to stay at his house until a boat should come, if it were three months. We staid nine days, during which a company of thirteen hundred Cherokee Indians ferried over the river.

We went on board the steamer *Louisville*, and had to pay all our money for a deck passage. About ninety miles from St. Louis our boat got aground, where it lay three days. We had nothing to eat but a little parched corn. We then went on board of a little boat, *The Return*, which landed us in St. Louis the next morning. Here we found Elder Orson Pratt, and learned that Joseph was a prisoner with many others, and that David Patten was killed, and of the sufferings of the Saints, which filled our hearts with sorrow.

The next morning we started on foot for home, at Huntsville, about 200 miles, we stopped at the house of George Lyman to rest. George A.'s feet had now become very sore with walking.

We had not been long in Huntsville, before the mob made a rally to use us up, as they said, with the rest of the Smiths; and, at the earnest request of our friends, we thought best to push on, and started about ten at night. The wind was in our faces, the ground slippery, and the night very dark; nevertheless we proceeded on our journey. Travelling twenty-two miles, we came to the Chariton River, which we found frozen over, but the ice too weak to bear us, and the boat on the west side of the river. We went to the next ferry, but finding there was no boat, and knowing that in the next neighbourhood a man's brains were beat out for being a "Mormon," we return-

ed to the first ferry, and tried by hallooing to raise the ferryman on the opposite side of the river, but were not able to awake him. We were almost benumbed with the cold, and to warm ourselves we commenced scuffling and jumping; we then beat our feet upon the logs and stumps, in order to start a circulation of blood; but at last George A. became so cold and sleepy, that he could not stand it any longer, and lay down. I told him he was freezing to death; I rolled him on the ground, pounding and thumping him; I then cut a stick and said I would thrash him. At this he got up, and undertook to thrash me; this stirred his blood a little, but he soon lay down again. By this time the ferryman came over, and set us across the river, where we warmed ourselves a little, and pursued our journey until about breakfast time, when we stopped at the house of a man, who, we afterwards learned was a leader of the mob at Haun's Mill massacre; and started the next morning without breakfast. Our route lay through a wild prairie, where there was but very little track, and only one house in forty miles. The north-west wind blew fiercely in our faces, and the ground was so slippery that we could scarcely keep our feet, and when the night came on, to add to our perplexity, we lost our way; soon after which, I became so cold that it was with great difficulty I could keep from freezing. We also became extremely thirsty; however, we found a remedy for this by cutting through ice three inches thick with a penknife. While we were drinking, we heard a cow-bell; this caused our hearts to leap for joy, and we arose and steered our course towards the sound. We soon entered Tenney's Grove, which sheltered us from the wind, and we felt more comfortable. In a short time we came to the house of Whitford G. Wilson, where we were made welcome and kindly entertained. We laid down to rest about two o'clock in the morning, after having travelled one hundred and ten miles in two days and two nights. After breakfast I set out for Far West, leaving George A. sick, with our hospitable friends. When I arrived on the evening of December 25th, I was fortunate enough to find my family alive, and in tolerable health, which was more than I could have expected, considering the scenes of persecution through which they had passed.

Don Carlos visited us several times while we were in Liberty Jail, and brought our wives to see us, and some money and articles to relieve our necessities. He took charge of father's family in his flight from Missouri, and saw them removed to Quincy, Illinois, for safety.

In June, 1839, he commenced making

preparations for printing the *Times and Seasons*. The press and type had been resurrected by Elias Smith, Hyrum Clark, and others, from its grave in Dawson's yard, Far West, where it was buried for safety the night that General Lucas surrounded the City with the mob militia. The form for the a number of the *Elders' Journal* was buried with the ink on it. They were considerably injured by the damp; it was therefore necessary to get them into use as soon as possible, and in order to do this, Don Carlos was under the necessity of cleaning out a cellar through which a spring was constantly flowing, as the only place where he could put up the press. Ebenezer Robinson and wife being sick, threw the entire burden on him.

As a great number of brethren lay sick in the town, on Tuesday, 23rd July, 1839. I told Carlos and George A. to go and visit all the sick, exercise mighty faith, and administer to them in the name of Jesus Christ, commanding the destroyer to depart, and the people to arise and walk; and not leave a single person on the bed between my house and Ebenezer Robinson's, two miles distant; they administered to over sixty persons, many of whom thought they would never sit up again; but they were healed, arose from their beds, and gave glory to God; some of them assisted in visiting and administering to others who were sick.

Working in the damp cellar, and administering to the sick impaired his health so that the first Number of the *Times and Seasons* was not issued until November. He edited thirty-one Numbers.

He was elected Major in the Hancock County Militia, and on the death of Seymour Brunson, Lieutenant-Colonel.

He was elected, on 1st February, 1841, a member of the City Council of Nauvoo, and took the necessary oath on 3rd February, and on the 4th he was elected Brigadier-General of the first Cohort of the Nauvoo Legion.

He was six feet four inches high, was very straight and well made, had light hair, and was very strong and active. His usual weight when in health was 200 lbs. He was universally beloved by the Saints.

He left three daughters, namely, Agnes C., Sophronia C., and Josephine D.

President John Smith was unanimously acknowledged as the President of the Stake in Iowa, David Pettigrew, M. C.

Nickerson, counsellors. Elias Smith was sustained as bishop, also Joseph B. Noble and Joseph Mechem his Counsellors.

A Conference of the Church was held at Zarahemla, and the Branches in Iowa, so far as represented, consisted of 750 members.

Shocks of an earthquake felt at several places in Spain.

Sunday, 8th. A water-spout destroyed twenty houses of Portpatrick, Scotland.

Monday, 9th. The steamboat *Erie* was

burned on Lake Erie, 30 miles from Buffalo, and eight from the American shore, 200 persons on board, of whom 175 perished.

The funeral of brother Don Carlos was attended by a vast concourse of friends and relatives; he was buried with military honours.

The Zarahemla Conference appointed George W. Gee, Church Recorder, and was addressed by Elders Taylor and George A. Smith, on building the Temple, and on Temperance.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 27, 1856.

CIRCULATING TRACTS.—In endeavouring to do mankind good, it is the duty of the Saints to make the method of presenting the truth to them as agreeable as possible. We wish this policy applied in the circulation of tracts.

Many pamphlets, no doubt, have been rejected, or, if received, been carelessly laid by, because the outward appearance of them was coarse and uninviting, either from being dirty for want of a cover, or because, if covered, it has been with coarse dingy paper, making the pamphlet unsightly to persons of taste and refinement. To avoid this in future, as far as practicable, we recommend to those who have the charge of circulating the printed word, to cover their tracts with paper of a colour and quality that will not cause them to appear disagreeable to those to whom they are presented. We would also suggest that there be on the outside of the cover a printed invitation to the reader to attend the meetings of the Saints, giving proper information as to the times when and places where such meetings are held; and when not considered too expensive, it would be well to add a catalogue of the principal works of the Church, and information of the places where they can be obtained.

These suggestions, so far as expedient, and any others which may appear applicable to the circumstances and location of the people where the brethren in the ministry are labouring, and that will aid the spread of truth, we should like to see carried out.

The third pamphlet of the new series, entitled *Water Baptism*, is now ready for circulation.

DEPARTURES.—By a letter from Elder John Kay to Elder Thomas Williams, dated Hull, September 7, we learn that President E. T. Benson and himself were to sail the same day from that place, per steamer *Saxonia*, for Hamburg, on their way to Copenhagen, Denmark.

NEWS FROM THE UNITED STATES.—We learn through the *Mormon* that on the 24th of July the greatest part of the wagon companies moved about two miles from the old camping ground, with the expectation of soon continuing their journey. The company over which Elders Willie and Atwood presided had left previous to that date. Elder Martin's company, being the last hand-cart company for this season,

moved out on the 26th, and was expected to leave finally on the 29th. A wagon company was also expecting to start on the 30th.

Elder Arthur P. Welchman, on a mission to New York, arrived at that place August 7. He left Great Salt Lake City April 25. Elder Samuel John Cook, on his way to Europe on a mission, arrived at the same place on the evening of the 13th of August. He left Utah on the 8th of May.

Elder N. H. Felt left New York for Utah, in company with President Franklin D. Richards and his associates from England, on the 8th of August. He came out with Elder J. Taylor on a mission to the eastern states about two years since, and has most of the time been labouring in the *Mormon Office*.

President Richards and company were on the Missouri river, fifteen miles below St. Joseph, August 19. They were all in good health, and anticipated winding up all business and leaving Florence for Utah on the 1st of September.

Mr. A. T. Haun, of Missouri, has been appointed to succeed the Hon. J. L. Heywood as United States Marshal for the Territory of Utah.

Through some unusual combination of favourable circumstances, the *Deseret News* of July 2 found its way to our Office on the 11th instant, being one week later than previous dates. Some extracts from its editorial columns will be found on another page, under the head of "News from Utah." No papers for subscribers, or letters, were received with it.

By the same mail we also received the *Western Standard* of July 26 and August 2. From the latter we have copied a letter from Elder Woodruff to the Editor, dated Great Salt Lake City, July 3, it being three days later than letters per last mail.

THE REPORTER OF THE SPECIAL COUNCIL.—Brother David W. Evans acted as Reporter for the Special Council, the publication of the proceedings of which was concluded in the previous Number of the *Star*. He cannot be considered responsible for slight omissions or errors, as he did not profess to be fully competent for the task, but kindly proffered to do as well as he could, and we are satisfied with his labours.

FOREIGN CORRESPONDENCE.

DESERET.

G. S. L. City, July 3, 1856.

Editor of the *Western Standard*,

I continue my monthly correspondence for your paper.

The weather has been dry and warm since I last wrote to you. We have had two slight showers during the past month. Barley harvesting commenced last Monday, the 23rd, and some wheat in the big field was cut on Saturday last. Much of the crops, however, have suffered materially for the lack of water; by good management and much physical labour the waters of the Big Cottonwood have been brought northward as far as Canyon Creek by way of the canal, and have been

used on the ten and five acre lots, which will help some fields of grain that would have been almost an entire failure. Brother J. Wright reports the wheat crops for three miles around Fort Brigham completely eat up by grasshoppers. The tobacco worms in great numbers, are eating up the potatoe vines, but we manage to kill them, for they soon grow so large they are easily seen. Many fields of wheat look well, and the city gardens promise much, but city canyon creek is very low.

The arrangements of the committee for the national celebration of the 4th of July, have been made on a large scale. We will have a grand Military review, and the Legion are making preparations accord-

ingly. A copy of the programme has been forwarded to you by the Post Office.

Presidents Young and Kimball have just returned from spending three days on the island examining their stock.

T. D. Brown has been appointed to superintend the working of a canal for bringing the waters of the Weber river to the hot springs, four miles north of this city; the operations to commence immediately.

We hear of a very large emigration for the mines, and it is reported that 25,000 head of stock are on the way by the northern route.

I am happy to be able to inform you that the choice fruits which you sent to your friends in this Territory, have been grafted, and most of them have lived and are growing finely; also some choice fruit mostly apples, were obtained from the East, which are alive and doing well. We consider this a great blessing to our thriving territory.

It is a general time of health, but great scarcity of bread, but we look forward to the coming harvest to relieve the wants of the people.

The Presidency and Twelve with their families are all well.

Yours truly,

W. WOODRUFF.

CHINA.

Hongkong, China,

June 30, 1856.

To Elder E. T. Benson.

Dear Brother — Through the signal blessings of our indulgent and heavenly Father, I arrived safely in Macao on the 18th instant. It is a Portuguese settlement, containing eight Catholic chapels and sixty thousand inhabitants, one thousand six hundred of whom are said to be Portuguese, and the remainder are Chinese.

Owing to the incessant rains which continued for ten days, only clearing up for a few hours to commence anew, I could not make an attempt to plant the Gospel among that people; besides, our vessel being very deep in the water, laid a long way out. A very snug harbour, adjacent to the City, offers a good shelter for shipping of very light draught. A small garrison, containing it is said 300 soldiers, overlooks the entrance.

The City, like all I have seen in Asia, is built at random, only the houses are made of durable granite, which is plentiful in this part of the country.

On the 27th instant I took passage for this place on a steam boat, which occupied seven hours, and in two hours after landing, I procured a passage on the ship *Cesar*, bound for San Francisco. My fare is sixty dollars for cabin passage; but the common price is one hundred.

Hongkong, the same as Macao, is built upon the side of a mountain and of the same material, only the City is better laid off, yet the streets are very narrow.

This being the seat of government, it contains a goodly number of military men, besides a great many merchants, both English and American.

According to the testimony of men who are acquainted with the place, the morals of the people are very bad; two-thirds of the Chinese women are said to be prostitutes.

The Chinese mode of dress is exclusively adapted for comfort, consisting of pantaloons and a loose jacket, the former being uncommonly wide in the legs. This dress is worn by both sexes precisely the same.

The Tartars are a hardy race, inured to hardships of every kind, and during the rains are clad with a coat made of a grass peculiar to China, which is quite soft and flexible in its nature, and capable of shedding the rain wonderfully. When clad in this, the first and last robe, the peasant looks like a scarecrow for all the world; and although I am not much given to laughter, when I first saw the contrivance I laughed outright, not being able to contain myself at the moment.

The Chinese nobility appear in very costly apparel; crapes and silks are very common among the upper classes; shoes, the soles of which are of light wood, and the uppers of cloth, are generally worn by all.

From what I can discover of the character of the Chinese, I do not believe that much of the blood of Israel is among them. I may be wrong in this estimate.

One good and great characteristic in this people is their ingeniousness in many of the fine arts, such has the making of porcelain, embroidering, carving of wood and stone, and doing many other things too tedious to mention here.

The peasantry are certainly industrious.

and indefatigable in the pursuit of a small pittance upon which to subsist. Their manners of address and decorum are much more agreeable than those of the Hindoos, who, as crouching scycophants, will do anything to obtain favour and *pice*.

One great evil, however, both nations are subject to, namely, deceit in trading. I have never found one single man among them faithful to his word—all will take advantage to the greatest extent possible.

The country is in a very unsettled state at present. A great slaughter is reported to have taken place near Nankin. The rebels are slaying and plundering without mercy.

China, like all other nations that fear not God, is destined to be chastised for her wickedness. She is ripe in gross corruptions, and impiety has long held its sway. The grasp of tyrants must be rent asunder, and they made to acknowledge that God has arisen in His might and majesty, to vex the nations that forget Him. My firm belief is that these oriental nations will not receive the Gospel nor succumb to the kingdom of God until they are obliged to do so, when deprived of bread and water by the judgments of God. When the power of the Almighty is manifested in smiting the waters, and bringing all manner of plagues upon them, as He did upon Egypt of old, only more abundantly, then these heathen nations may probably acknowledge the power and omnipotence of Jehovah. Idolatry in every form is practised, not only gods of wood and stone are worshipped, but all the delicacies and indulgencies of "Babylon the Great."

Many mighty revolutions have transpired among the nations since I left my home in the sacred valleys of Utah. Among the events that have taken place is one of no small magnitude—Hindostan has rejected the Gospel of the Son of God. His servants have laboured amidst privations and persecutions, to gather her sons into the fold of Christ, but they would not. I will however admit that it was not preached extensively in the native tongue.

Relative to my passage, thus far I have to say, it has been a very pleasant one indeed. I cannot but acknowledge the signal blessings of God over me, having escaped a Typhoon in which a number of vessels were dismasted, sailing up the China sea. The *Monsoon* on which the Indian and Siam Missionaries came out from San Francisco, has been ashore, the Captain left her, but she has since been saved from total wreck.

Having to contend with the cast iron prejudices of the Captain and crew, I could not plant the good seed so fast as I desired, having first to clear away the rubbish of sectarianism before the good word could take root. I however succeeded in removing many absurd notions entertained by them. I preached privately and publicly to all hands, and left a good supply of tracts with them, which in conjunction with my testimony will, I believe, have the desired effect of reclaiming a few from the thralldom of darkness that now envelopes them.

Captain Hutton shewed me every respect, and was withal agreeable; but owing to recent experience in carrying hireling priests, who proved contentious and obnoxious, he had a great aversion to hearing anything about religion. I am, however, happy to say, that I removed the obstacle so far as to induce him to investigate our doctrine.

In travelling, I fall in with men of every stripe and colour, and as much as lies in my power, I proclaim the Gospel to all with whom I sojourn and associate, both by land and sea, knowing that it will not do to hide my light under a bushel, but rather to cry aloud of the Gospel of peace and the coming judgments, by which alone I can rid my garments of the blood of all men.

Being about to sail out of harbour, I must now close, praying for the blessings of Israel's God upon all your labours, and that you may accomplish a good work which you will do, and return home in the own due time of the Lord. Amen.

R. SKELTON.

GRASSHOPPERS.—These dreaded insects are again making their appearance (says the *California American*), in various parts of the country. A gentleman who arrived in town last evening from Shasta, informs us that in Tehama county, a short distance above Bidwell's ranch, the country is literally alive with them, they are as innumerable as the sands of the sea; in color they are perfectly white.

HOME CORRESPONDENCE.

CHELTENHAM CONFERENCE.

15, Townsend Street, Cheltenham,
September 4, 1856.

President O. Pratt.

Beloved Brother in the Gospel of Peace—I now embrace a few moments to write to you concerning my feelings, and the work of the Lord in the Cheltenham Conference.

As to myself, I never felt to rejoice so much in the principles of life and salvation as at the present time. I can say with truth and soberness, it is my meat and my drink by day and by night. The more I partake of the principles and blessings of the Gospel, the more I desire to do so; and I find that they emanate from an inexhaustible fountain and that they always bring an additional portion of light from the Great Giver. By the strength which I derive from this source, I am enabled to go forth through my extensive field of labour, and teach both Saints and sinners; and I hope and pray that good will be the result.

Since the first of February we have baptized 65 into the Church, and at this time the prospects are much brighter than they were. Our meetings in Cheltenham are well attended by many enquiring strangers, and we hope ere long to lead some down to the water, as Philip did the eunuch. We are now delivering a series of sermons, and they are well attended.

Prospects throughout the Conference are generally good, and the Saints are increasing in faith and good works. The tithing is improving weekly, although it is not at work enough to suit me; but my faith is good on this matter. We have not established this principle as long as some other Conferences, but we hope after a short time to come up according to our circumstances.

There are as good Saints in this Conference as any I have seen, according to their knowledge; they are willing to do any thing that they are counselled to do by the Priesthood that the Lord has placed over them.

Pastor D. B. Dille is much loved as a man of God. He has the faith and confidence of this people, and their prayers are that he may live to return home with

joy and rejoicing, bearing many precious sheaves with him, such as will be pillars in the house of the Lord, to go no more out forever.

My brethren associated with me as Travelling Elders are of the right stamp. Elder H. I. Doremus is one of the fathers in Israel. His counsels are seasoned with the Holy Ghost, and his humility is like that of a child, and I feel that he will be a great blessing to this people. Elders H. Hobbs, F. S. Turner, and J. R. Morgan are young men, but are filled with the principles of "Mormonism." They are ever ready to preach the word, either in the chapels or on the highways, before the rich or the poor, and the Lord is attending their labours with success. During this summer we have been very active in circulating the printed word, such as "*Marriage and Morals in Utah*," and we believe it will be like bread cast upon the water, to be seen after many days. We have of late been blessed with the company, counsels and teachings of Elder E. T. Benson, and he has been to us like a live coal from off the altar, we pray that he may be as great a blessing to every Conference that he visits as he has been to us.

Lest I intrude upon your time and patience, I will close by craving an interest in your faith that the Lord will attend me in all my labours.

With love to yourself, Elders Benson and Little and all associated with you, I remain, your humble brother in the bonds of love.

R. F. NESLEN.

MANCHESTER CONFERENCE.

56 Welcomb Street, Hulme, Manchester, September 9, 1856.

President O. Pratt.

Dear Brother—In looking over Number 37 *Star* of the current volume, page 581, I discovered *two errors* in one short paragraph, said to be my words used at the Special Council at Birmingham.

In speaking of the Manchester Conference, I did not use the words "tolerably good," &c., for I consider that the Conference stands number one. If not in the

best condition, it will rank among the best in the British Isles.

Our Temple Offering amounting to £260 13s. 4d., has been paid some time since, and £88 9s. 8d. is already in the Office for the P. E. Fund, and by the last of this month another £100 will be deposited there for the same purpose, and I may add *that we are out of debt.*

If the word "tolerably" had been left out, the Conference would have been represented as it really is—in good condition.

The other error alluded to is this, I am reported to have said that, "We have three Travelling Elders in that Conference."

It should read, "We have three Travelling Elders in the Pastorate;" which was all that we had at that time, and one of them laboured then and does still in the Preston Conference.

If you will please insert these few lines in the *Star*, or as much as will convey the meaning of them, you will confer a favour on,

Yours obediently,

C. R. DANA.

WALES.

Garden Street, Merthyr,
September 8, 1856.

Beloved President O. Pratt—I take the liberty of writing a few lines to you trusting that you will overlook my imperfections in so doing, because I am not as competent in the English language as I am in the Welsh. Nevertheless I will

endeavour to give you a fair statement of the work in my Conference. Everything is moving along well. The Priesthood are united one with another.

The principle of tithing is being taken hold of, and ere long we shall be free from all debt. We held camp meetings here and there in different districts, which are attended by hundreds. We have had a little opposition in Merthyr this summer from apostates. Their voices have been very high, but they are now very low. One man has composed some kind of a tract against us, but all these things have done more good than harm. Our opposers when they came out the first time, said, that they would upset "Mormonism," but of course they have signally failed.

I am using my influence throughout the Conference, to promote the distribution of tracts in both the English and Welsh languages. We have 2000 of the pamphlet entitled *Marriage and Morals in Utah*, in the English, and 3000 of them in the Welsh language, and it is probable that we shall want more of them in both languages. We shall order all of your tracts for the Conference, and shall dispose of them.

Finally I am determined to carry out the instructions I may receive from President Daniels and his counsellors, for they are good men, and I love them with all my heart.

May God bless you and all the faithful in the kingdom of God is my desire in the name of Jesus. Amen.

I am yours faithfully in the Gospel of peace.

ABEDNEGO S. WILLIAMS.

NEWS FROM UTAH.

(From the "Deseret News.")

PROSPECTS.—In addition to the drought and destruction by insects last season, to the severity of the past winter and consequent heavy loss of stock, and to the destitution we are still suffering, the long continued dry weather, the scant supply of water at command for irrigation, the entire destruction of crops by grasshoppers in Cache County, and the like destruction in portions of Box Elder and Utah Coun-

ties, the general ravages of tobacco and other worms upon potatoes and corn, and the parching of whole fields of grain before the heads are filled are far from promising a surplus of food for the Saints now here and the thousands already on their way to the mountains.

Strong faith in the wisdom of the providences of the Almighty, great skill, strict obedience to the commandments of the

Lord and the counsels of His servants, the most rigid economy and untiring well-directed industry may enable us to escape starvation until a harvest in 1857. But those who have not the aboved-named essential qualifications, and who do not intend to strive for them, will be apt to have their feelings sorely chafed and their stomachs severely pinched, ere plenty again gladdens our quiet homes.

And until the lapse of at least another year, emigrants and others will fall in their dependence upon Utah for sustenance, and will run great risk of starving unless they bring their supplies with them, and that too not in gold, silver and merchandize with a view to exchange advantageously, but in such an amount of provisions as they may need until August 1857, and for how much longer we are not informed.

GENOA, CARSON COUNTY.—Elder Orson Hyde writes, under date of April 20 and 27, that their winter had been comparatively mild, but they had rather a cool March. Quite a breadth of land had been and was being sown and planted. No rain nor snow at the sink of Mary's river for nearly a year, hence little or no grass there.

Bread-stuff was scarce, and of course

would remain so until harvest, except they procured flour from California.

Stock looked well, and grass was good and plenty.

The inhabitants were in the enjoyment of good health and spirits, and Elder Hyde was rapidly recovering from the effects of the severe freeze he got while endeavouring to cross the mountains last winter.

SAN BERNARDINO, CALIFORNIA.—President Charles C. Rich writes June 3, that the general health was good, weather excessively hot, and grass drying. Large herds of cattle were being driven to the mountains, to save them from starvation. The crops throughout the State would probably be light, and in many sections owners are turning their stock into the wheat and barley fields.

They were harvesting their barley, which is quite good, and their large crop of corn looks well, but the wheat does not promise a very abundant yield.

Elder James Graham and John S. Eldridge had lately arrived, *en route* from their Australian mission, and Brother Eldridge expected to soon leave for his home in Utah.

THE "LUCY THOMPSON."

Elder James Thompson, who had charge of the small company of Saints who came by the above ship lately to this port, has handed us an account of the voyage. He speaks of "the captain as a gentleman and sailor, attentive to his duties and kind to all; but he gives a terrible picture of Gentile life on board." Elder T. faced Anti-Mormonism like a man, and had the support and approbation of the right-thinking portion of the passengers on board, for his exposure of the wickedness and prostitution that abounded during the voyage. He says:—

"Before we were long on board we were found to be the most clean in our habits. We kept our berths clean, washing them frequently. The Gentiles were annoyed, as the officers only gave them half allowance of water till they went and did likewise. Towards the end of the voyage the officers seldom visited us, as they considered it unnecessary.

"I now come to what I consider the greatest of all evils on board; the system of berthing the passengers without respect to age or sex: so you form a good idea of the results in many cases. Picture the annoyance to any respectable young female to find herself berthed next to one, if not between two young men, with perhaps not the shadow of a screen or the means to make one. The Saints are seldom obliged to witness what fell to our share of observation, but to all, I would say appreciate the counsel of the authorities of the Church at Liverpool, and come by no ship without their direction, or your eyes may see what your tongues would refuse to utter."

Brother Thompson, with his family, left this city to-day for Pittsburg. His youngest child had been very sick, but was looking better before they left.